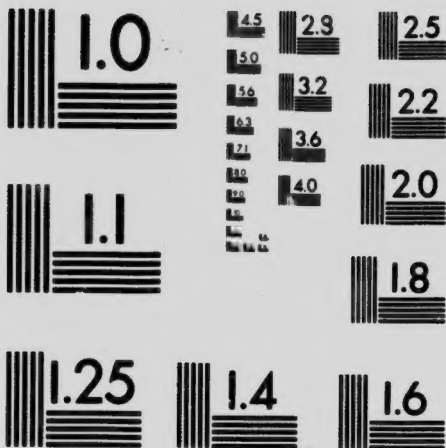
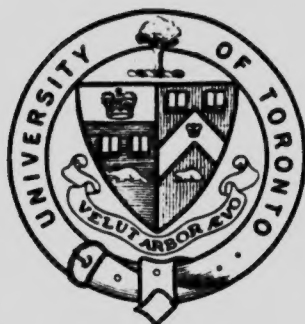




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# Outlines of Platform Lectures

SUITED FOR  
VARIOUS ENTERTAINMENTS

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BY CHARLIE EDGAR

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## INTRODUCTION



**W**ING to a long-felt want, experienced by many new beginners, I have endeavored to respond to the demand in my own feeble way, by contributing a number of outlines, or skeleton addresses, for various entertainments.

I beg to state that these outlines are only intended for gatherings in rural districts, and are framed so as to combine humor and wisdom in such a manner as to convey some wholesome advice or good moral.

The material I have used is chiefly my own, the only exceptions being signified by the words "see" and "refer to," in which instances the reader will be directed to other sources for further information.

As stated above, this little book is intended for beginners, therefore I may be pardoned in making a few suggestions as to the application of the notes herein contained.

**FIRST.**—Each heading is intended as the peg upon which the speaker is to base his own thoughts, and cluster about the ideas which may suggest themselves to him.

**SECOND.**—Twenty-minute addresses are more in accord with public taste than sixty-minute ones, therefore, the various headings, with your own thoughts, are sufficient to meet the requirements.

**THIRD.**—The speaker would be wise in possessing a book of anecdotes, and by admitting them into their proper places would find no difficulty in meeting with success upon the platform.

With best wishes for the success of the beginner.

I remain,

Yours, etc.

**THE AUTHOR.**

## **Subjects**

**Men, or persons, I have never met.**

**Some of the people I have never met.**

**Things that make life miserable for some people.**

**Tendency of the age to be superficial.**

**Why should you be a better man?**

**Education.**

**People you meet.**

**The law of habit.**

**Passwords.**

**The law of attraction.**

**Some powers of the world for good.**

**Some powers of the world.**

**Benefit societies.**

**Things that mar life's happiness.**

**The problem of Unity considered.**

**Feasting.**

**The Ladies.**

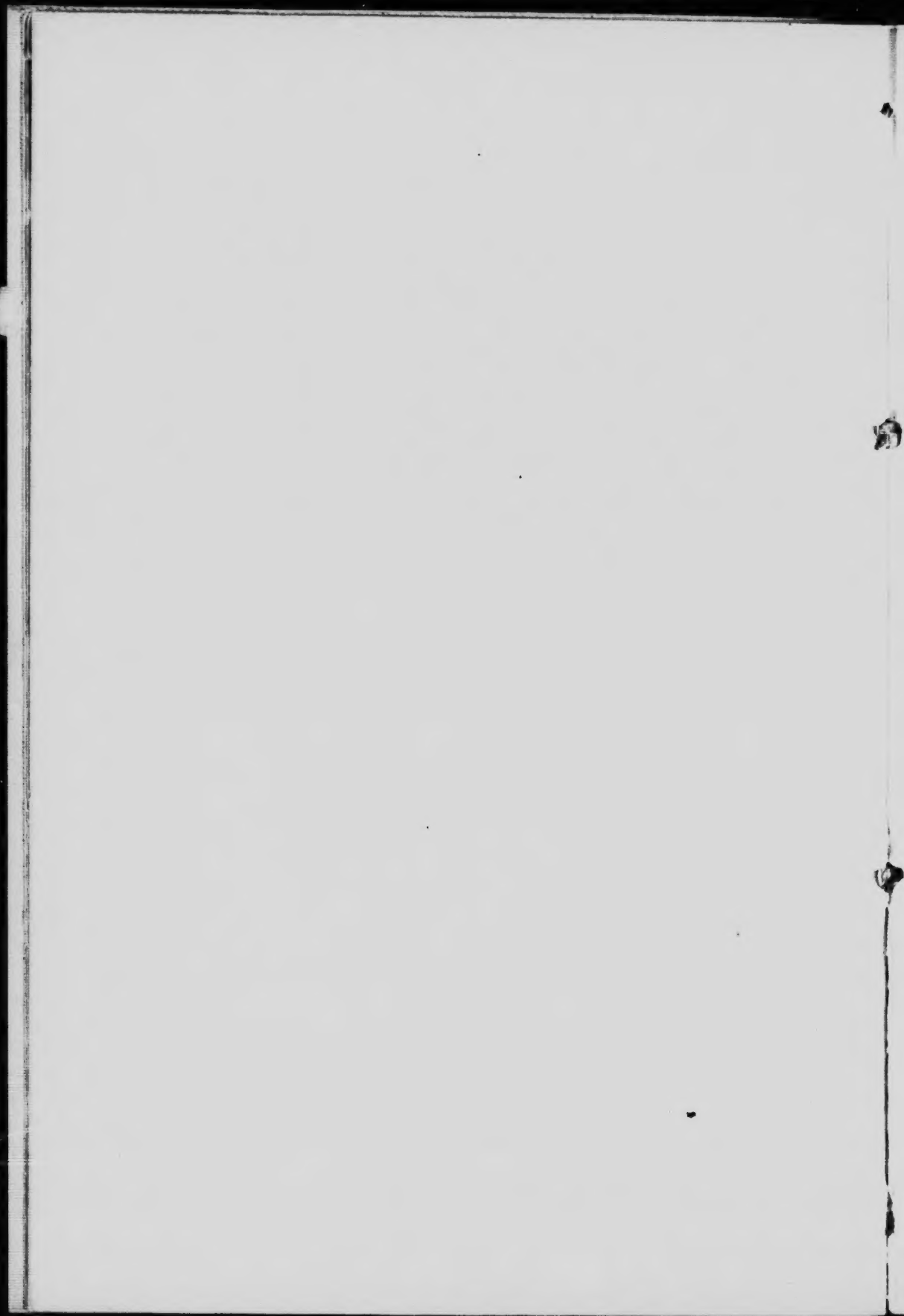
**Intemperance.**

**Influences that educate.**

**Parasites.**

**The Xmas tree.**

**Historical struggles.**





## Lecture I.

**"Men, or persons, I have never met."**

### **I. *The man* who never changed his opinion—**

(a) Compare things viewed in childhood and in manhood.

(b) Compare opinions of the man of twenty and the opinions of sixty upon the same subjects.

(c) Experience tends to change opinion.

### **II. *The man* who was thoroughly satisfied with his life—**

(a) Which of us venture to advise another to follow in our footsteps for a satisfactory life?

(b) View the struggles of your life—The mean things you have said and done, etc. . .

### **III. *The man* who has reached a state of perfection—**

(a) There are a few who have dared to lay claim to perfection, but their friends no doubt have tried to convince them to the contrary.

(b) Ask the man who bought that barrel of apples from him with the big apples on the top—or the man who bought a cord of wood from him with holes in it large enough to drive the team through, etc. . .

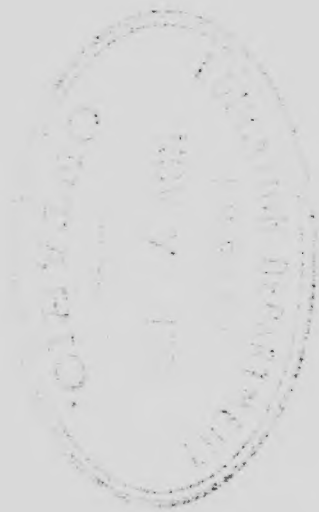
(c) Let his own conscience testify that if his life was placed under a microscope he would there behold things he would rather not see in print.

IV. *The man who could'nt have improved the world, if he had been consulted when it was made—*

(a) Hardly a man but has thought that things were poorly arranged for his convenience.

(b) Godliness with contentment is really the method by which the world may be viewed with a better spirit.

(c) Contentment is one of the chief factors in making a happy life, etc...



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## Lecture II.

"Some of the people I have never met."

I. *The man* who had so much money, he never looked for more—

(a) The mad race for wealth.—The all important object of pursuit.

(b) The object aimed at, is, to derive satisfaction.

(c) Six thousand weary years and no one yet satisfied.

(d) The various phases of misery this pursuit has entailed..

II. *The public man* who thoroughly satisfied the public—

(a) Men who seek public office court tribulation—worry—a multitude of evil—still that is the glory of it.

III. *The man* who entirely attended to his own business—

(a) We often imagine that if we were in our neighbor's place we would manage affairs differently..

IV. *The man* who has had as good a time as you—

(a) Most men think their portion in life might be better—the poor might be richer—the rich might be free from the anxieties which are inseparable from wealth ; or they would be willing to part with their wealth for a good stomach, or exchange their gout for a quarter acre lot with a green fence around it..

V. *The man who is pleased to hear the truth about himself—*

(a) We all admire George Washington but there lurks in the recess of our memory a slight doubt of the truth of George's truthfulness—Truth, etc..

(b) No man likes to hear the plain truth about himself.

(c) What would be the state of affairs if he spoke truth about every one he knew? It would mean social war—no two families friends—hatred and an exhibition of the fallacy that men like to hear the truth about themselves.

(d) Apostles spoke truth and were killed—He the great Incarnation of truth, men crucified—Preachers would meet the same fate if they spoke as they did in days of old. Tell your rich old uncle of his many failings and you will lose the fortune he was to leave you. "Its a hard world to do anything in—but, Scott! how easy to talk" (quotation from E. R. Sill).

(e) But for all, truthfulness is what the world needs—we cannot estimate its worth. It is the great virtue men as a whole lack, and for all that may be said in excuse for its lack, there is no excuse for not being truthful.

The man who will sacrifice his interests for truth will command the respect of truth and inherit the reward of truth..

## Lecture III.

"Things that make life miserable for some people."

### I. Introduction—

(a) It is intended that our lives should be happy, and Providence has been pleased to give us the means if we are only wise enough to grasp the secret, etc..

(b) The reason why we often fail is because we seek for the answer in ourselves—in comforts, in pleasure, etc.

(c) But what makes some people miserable? Because they fret about it.

### II. *Things they have'nt got—*

(a) This, the sad lament of multitudes, etc..

(b) Just consider what you possess, and you will be ready to say your heritage is better than . . . etc.

### III. *Things you wish you never had—*

(a) To the thoughtful man, he will deplore the many frailties that are his, of which he would be happier if he never had them—

The fightings from without and the fears within, etc..

The mortgage, the lumbago or toothache, are reminders to this effect, etc..

### IV. *Things that you can't forget—*

(a) Much of the unhappiness of men is caused by the

bitter recollection of some wrong or injury done them, etc..

(b) The sweetness of forgiveness is seen in the satisfaction it brings. The man of forgiving spirit has attained to more perfection than he who's only fort lies in long prayers and Psalm singing, etc..

(c) There is nothing saintly in "getting even." It is only a man in the full sense of manhood that can struggle to forget, and does forgive. Surely there is a nobler aim in existence than "chewing the rag"—to use a vulgar phrase.

(d) To tell the truth, we each have more than we deserve of the good things of life, and let us be men enough to admit it—we will feel the better for it.

## Lecture IV.

"The tendency of the age to be superficial."  
Educational Address.

### I. *Define "Superficial"—*

- (a) Does not exist without a cause.
- (b) What tends to promote this? The following:

### II. *Competition—*

(a) Competition is the life of trade, still, the articles manufactured now are not as durable in many ways as they were years ago. Paint, putty and outward garnish, goes further than it used to....etc.

### III. *Literature—*

(a) The old-time reading consisted of hard, dry facts and useful morals, exhaustive treatment.

(b) Good books now read by the few—the reason is lack of time for deliberation, hence superficial results.

(c) Demand is for short, attractive reading—light reading, but close application, exploration, study is the tendency of the minority....etc.

### IV. *Take Art—*

(a) Refer to the great masters....how few there are to-day, etc..

(b) The great masterpieces envolved years of patient plodding, but, owing now to the hurry of the age, the

twenty-five cent chromo is on the market because it is quicker done.

V. *Take Religion*—

(a) The essence of Religion is sincerity and reverence, but the convictions of the majority are superficial . . . etc.

(b) The sincerity that went to make up a martyr is not so plentiful as in the second century . . . etc.

(c) Sincerity, in whatever walk or vocation of life you choose, is the only road to depth of character, and a name engraven on the history of the age.

If the Religion of the Reformers was of the style generally in predominance to-day, it is hard to say what would be written in history concerning the past century.



## Lecture V.

"Why should you be a better man?"

### I. *For the sake of your country—*

(a) When we go to another country, the inhabitants judge our country by what we are ourselves . . . etc.

(b) Boers' opinion of Canada, when they fought the Canadians.

(c) A man's nationality is not like a garment that may be taken off or put on ; his country is born in him—we can tell a Frenchman, American, etc. .

(d) Therefore, if you love your country, and desire to leave a favorable impression of it on others, be still a better man for the sake of your country.

### II. *For the sake of your town—*

(a) Towns, like individuals, are often rivals and objects of the critical spirit, etc. .

(b) People naturally judge a town by its first acquaintance. How often, when you first enter a town, and address a question of enquiry, and receive a cool response, you say within yourself: Well, this is a cold town. On the other hand, receiving a hearty reply and a smile, . . . etc. Yes, your town is what you are, therefore, be a better man for. .

### III. *For the sake of your home—*

(a) Your home, the molding shop of character, is seen

in what you are, etc. Judging by some, home must be a happy place ; judging by others, one would be puzzled to know whether one were raised up or kicked up . . . etc.

IV. *For the sake of yourself—*

(a) The world will take you at your own price—what you are in heart and life will be your power and influence in society . . . etc.

(b) In fact, you are a representative of your country, your town, your home, and your individual worth . . . etc. Therefore for the sake of yourself be a better man.

V. *For the sake of Him who died for you—*

(a) If you are his creation you owe him the best within you—you honor him by your faithful life . . . etc.

(b) For your sake, He did more than all, for you . . . etc. Therefore, if for no other reason, you should be a better man for the sake of Him who died for you.

## Lecture VI.

### "Education."

I. *Importance of*—preparatory for life's struggle—

II. *Mention* ancient and modern universities and compare—

(a) First college was the "School of the Prophets" in Samuel's time.

(b) Later—Athens—Alexandria—Carthage, etc..

III. *Education supplants superstition*—

(a) Heathen countries superstitious—chiefly because lack of education.

(b) There were examples of Heathen of intelligent minds but more or less skeptical, etc..

(c) The educated in this day who possess none of the Divine life are much tainted with skepticism....etc. Therefore education requires care.

(d) Education not only embraces the various phases mentioned, but also includes others, I will only mention one, that is :

IV. *Manners*—

(a) There are men who, owing to circumstances, are not able to procure a college education or even books, but still are able to command the respect of their fellow-creatures, they are men of manners.

(b) A man is known by his manners. Some lack good manners—manners go a long way—bad manners do not go at all . . . . etc.

(c) Men are often admitted to good society because they by their manner prove themselves gentlemen . . . . etc. The man who expectorates on the carpet is not likely to be invited again.

(d) Manners elevate—demand respect—I would therefore say to the youth, cultivate manners.

## Lecture VII.

### "People you meet."

#### I. *Those you are pleased to meet—*

(a) Among the diversities of the human race we only require to live a short time to discover our likes and dislikes, etc.—

(b) Those we delight to meet are persons of..

(c) Pleasant face—pleasantness goes a long way, etc..

(d) Warm sympathies—cold natures never strike fire, etc..

(e) Hearty shake of the hand—there is more in it than you imagine....etc.

#### II. *Those you wish you had never met—*

(a) The croker or grumbler....etc.

(b) The man who wishes to impress you with his own importance..

(c) The man who wants you to express your opinion of someone so he can go and tell that someone what you said—a Judas....etc.

## Lecture VIII.

### The law of habit.

I. *Define*, habit—

II. *Noticeable* in birds and animals—"this is a loose definition" . . . explain habits—

III. *The growth* of habit

(a) By constant repetition the child learns to walk, then it becomes natural.

(b) Ready obedience of soldiers, etc., owing to habit.

(c) Duties become natural, part of ourselves, by constant repetition . . . etc.

(d) Bad language becomes a habit . . . evils of it . . . etc.

IV. *Habits* are sum total that goes to make character—a man's life is what he practices . . . etc.

V. *Habits* are divided into two classes, namely :

(a) Good habits—

(b) Bad habits—

(c) Like everything in general, habit serves a purpose.

How careful should the young be in forming a habit.

VI. *Try to form* the habit of, forgiveness, keeping your word, thoughtfulness for others.

(a) Constant repetition of these will develop into a habit so that it will be natural for you to forgive . . . etc.

"I am indebted to J. B. Murphy for some suggestions"

## Lecture IX.

For Orange, I.O.F. Societies.

"Passwords."

### I. *State purpose of passwords—*

I suppose some of the audience are anxious to know the wisdom or sense of passwords? It has a history.

### II. *Origin of passwords—*

In the days of the early Christian Church, when to be known as a Christian, was death, the Christians for safety adopted certain signs or words by which they might be discovered to each other. The Creed was one test, but they had one favorite word, no one but a Christian knew it—it consisted of five different letters and each letter signified a name. It was a Greek word and in English would be spelled thus, or rather pronounced thus: I-ch-th-u-s—

The first letter was to stand for Jesus—the next ch, was for Christ—the th, was for God, the u, was for Son, the s, was for Saviour—Jesus Christ, God, Son, and Saviour."

If you knew this word you were a Christian.\*

\*See Smith's *Eccl. History*, chapter of symbols of early Church for a full account of this subject.

III. *Societies therefore* are indebted to that age, and also out of necessity it is plain that passwords have a place . . . .etc.

IV. *Strange too*, there is a password, and only one, that will admit us into the happiness of the world to come—

The vital significance of that word is only understood by the true Christian—That word is "Christ."

How many know the meaning of that word? Not many, not every one in this world . . . .etc.



## Lecture X.

For a Supper.

"The law of Attraction."

I. The discovery of Attraction—by whom—when—"consult Encyclopedia."

II. Attraction is divided into two parts: celestial and earthly..explain..

III. Human magnetism—attraction of things material to things material....etc.

Human beings are attracted by objects and you will therefore pardon me if I mention, in a humorous way, some of the attractions that beset the steps of mortals.

IV. There is the attraction of the "Dollar"—

(a) Begins when he is three or four years of age....etc. a copper is dangled before his vision and he pursues it with unabated interest through out the weary years of his existence....etc.

(b) It leads him into strange paths if he be not endowed with the principle of truth and it requires a great deal of truth if the attraction does not take him, lead him to the perversion of the good that is within him—"see examples in the daily press."

V. The attraction of a pretty face—

Some of my readers will bear me out in this...etc. Yes,

it is a powerful attraction—men will face dangers, scale walls, or embrace a mother-in-law for the sake of a pretty face—see *Lochinvar*, *Knights of Middle Ages*, *Ivanhoe*, etc., as illustrations of this power. This attraction calls forth the best within a man and has a tendency to make him better than he is. . . . etc.

#### VI. The attraction of a big supper—

Why are you here to-night? Some are here for the good they receive, some from a sincere desire to further good will and give mutual help, and perhaps some merely for the sake of the supper—

I tell you in confidence, a man is really ill when he refuses a good supper. . . . etc.

When a man would not think of walking forty rods to a prayer meeting, he will never hesitate to attempt five miles for a supper. . . . etc.

But I can hardly blame myself for my attendance here because the supper has been seasoned with pleasant social intercourse. . . . etc.

#### VII. Let me say in conclusion, that one of the great powers of attraction is seen in a good life. It casts its influence where men little imagine and is bound to effect those with whom we come in contact. . . . etc.

Each may become a magnet for good. .

Let us seek to possess that power that means so much for the comfort of our fellow creatures and happiness for ourselves, etc.

## Lecture XI.

"Some powers of the world, for good."

### I. *A good name*—

(a) Better than great riches—Helps to make one's life more pleasant—Procures friends—Never know the value of it, until it is gone—Gives you a standing wealth cannot give . . . etc.

### II. *A good heart*—

(a) Means sympathy for those in trouble—one of the things that goes with a good name—

(b) Satisfaction it brings to the possessor of it . . . etc.

### III. *A good pocket-book*—

(a) One that is open to relieve distress—one that is well filled, what happiness it brings to many also—The good heart always accompanies the good pocket-book—

(b) The pocket-book is the grand test of character and the worth of life to those around you . . . etc.

(c) Some how, the good name, the good heart and the good pocket are inseparably connected and are powers for happiness the full extent of which can be poorly estimated—

(d) Name, heart, pocket-book, the greatest of these is heart, though some would stake their all upon the merits of the pocket-book—

Ask the miser its benefit—a closed pocket-book in the midst of this world of want is one of the quickest methods of losing a good name, of killing a good heart. . . .etc.

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## Lecture XII.

"Some powers of the world."

### I. *Power of rivalry*—

(a) Contributes to worlds progress . . . etc.

The life of trade and commerce . . . etc.

A stimulus to education . . . etc.

(b) *But put* to a base use it becomes the cause of untold misery and evil—

Rivalry in dress—contracting debts to outdo some one else, etc. Rivalry of nations . . . etc.

(c) It is seen in all professions and becomes deplorable to the extent of its indulgence . . . etc.

### II. *The power of thought*—

(a) Whatever your habitual thought, that is the trend of your life—The silent moulder of character—

(b) Power of thought of great philosophers—reformers—authors, are felt in the world of to-day . . . etc.

### III. *The power of actions*—

(a) They speak with more immediate force than thought—

Its influence is felt sooner—child observing parent—youth observing man . . . etc.

(b) The consequences of one bad act . . . etc.

(c) The untold blessing of good actions . . . etc.

(d) In fact the world judges us by our actions and therefore the world will utter its sentiment accordingly, . . . .etc.

(e) The secret of obtaining and exhibiting good actions lies in the main-spring of thought—the hypocrite will soon become known and then for the sin of perverting good actions he will receive ten-fold condemnation, thus proving the power of actions from a sincere motive . .

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## Lecture XIII.

For society supper, I.O.F.

### "Benefit Societies."

#### I. *Benefit societies*—

This is really a benefit society for various reasons—

(a) Judging by the splendid supper provided for we poor mortals who have'nt been accustomed to the like, it is a decided benefit, this society—

(b) Judging by the way Mr. — looks it has been a benefit to him—

(c) The bachelors who desire to test the merits of the ladies' cooking, will also be benefited by discovering the benefits of a good house-keeper—

In fact the society presents many attractions too numerous to mention, but seemingly in all instances decidedly profitable—

(d) The spirit of mutual aid in distress is exhibited in this society . . . etc.

(e) Forethought, one of wisdom's jewels is set forth by this society—providing for the future . . . etc.

The same principle marks the wisdom of the ant, the bee, etc., the lower order of creation, etc. Then it seems strange that men have to be reminded of this duty—

Lack of forethought has made the days of rheumatism doubly hard for many . . . etc.

The Good Book holds forth the same teaching when it says "Lay not up treasure upon earth, but lay up treasure for the future"—

The forethought of Joseph saved his family, and the same spirit should animate us to-day . . . etc.

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## Lecture XIV.

"Things that mar life's happiness."

### I. Too much of your own way—

(a) Prisons, fines, punishments are for the purpose of reminding people they cannot have their own way—

(b) Laws of the Land serve the same end—

(c) Correction of children by the parent is for that object—

(d) A member of a family brings disgrace upon his relatives unless he learns his own way is not at all times wise . . . etc.

### II. Selfishness is the seat of wanting one's own way—

(a) What discontent in a man's heart when he has sacrificed the right to have his own way—drink—gambling—loafing . . . etc.

### III. We learn from experience that to give up something for another's sake will bring more lasting satisfaction than our own way . . . etc.

### IV. Expecting too much—

A man's opportunities are his only progress if he seize them . . . etc.

(a) Expecting a fortune out of nothing . . . etc.

(b) Expecting the respect of men when you have none for yourself . . . etc.

### V. Life's happiness consists in the doing of simple duties in a simple way, etc. Much disappointment comes in little doing and too much expecting...

## Lecture XV.

### "The Problem of Unity considered."

- I. The struggle for unity is seen in the various "Societies" existing, the F. M., I. O. F., etc., etc.
- II. Another unconscious means to that end is, commerce and trade in the world . . . etc.
- III. Education of Tolerance for mutual aid . . . etc.

It is true that owing to different nationalities, a true union cannot exist ; still, much has been done through the above mentioned means to pave the way for a possible solution at the right moment in the time to come . . . etc.

I think it will be admitted that a greater regard is paid to each other's feelings, among the nations of to-day, than ever before ; for no country can oppress another without danger of forfeiting self respect . . . etc.

#### IV. Common sorrows now form a tie—

(a) Let two men, different in race and color, live side by side. Let one meet with affliction or loss, and see how the common bond of sympathy will make you feel and do for him what you would for one of your own country, . . . etc.

(b) Let India be famine stricken, or Galveston meet with a deluge, and how soon the Nations respond to relieve

their distress. These and other instances go to prove the fact, that beneath the surface of rivalries, the bond of humanity is there, and only requires the Master hand some day, to perfect and to develop it.

"All nations shall come and worship before him," is yet to be the ultimate issue of this, at present partially formed truth.

(c) The Hague Conference was but a struggle existing in the minds of men to reach that object, and no matter how far short that expectation fell, the fact remains, the hope exists.

We are driven back to the hills of Galilee, where the true secret was uttered.

Unity must be perfected by other means than worldly, and until the world proclaims its loyalty to the Unseen, until it understands its duty toward its neighbor, and does it, it will be sometime before the golden age appears ; it will be nothing short of Paradise itself, when the struggle for unity is satisfied . . . etc.

V. To do much towards reaching that end lies within the scope of every honest man—

(a) Let him practice a little of the charity he preaches—

(b) Let him put as large potatoes in the bottom of the bag as on the top, etc.—and the result will be, that the world will see for itself, there is much to be gained in doing as you would be done by . . . etc.

## Lecture XVI.

Harvest dinner.

"Feasting."

We all admit the merits of a good dinner, and I have been privately informed that Englishmen are convinced of the truth of this statement—

The Indian will tighten his belt and feel ready for action, the Scotchman will munch a bannock and wash it down with a drink of-of-of well, water, and feel fortified for a charge at Dargai, but an Englishman is utterly helpless without a good dinner—

Well ! to tell the truth, I feel a little that way myself, but more anon—

Now feasting, in moderation, is a good thing for various reasons :

- I. When you want to find a man in good humour, wait until he has dined well—
- II. The restraint at some gatherings disappears when the feasting is on . . . etc.
- III. Sometimes men or women, who because of an enmity will not address each other, will often times dare to speak at a feast—

There is more truth than poetry in the statement, that the way to the heart is through the stomach—

The same principle is evident in the lower creation—  
 “feed a dog and he is your friend”—

Feasting creates a unity, generally speaking, and although they may differ upon a thousand topics, still all are one upon the merits of a good dinner and therein lies the prevailing agreeableness of all—

#### IV. Feasting has a history—

(a) We have read of the feast of that ancient king who demanded Vasliti to appear before him—The stately halls and costly adornments of the palace and the thousands of guests who lent glory to the occasion . . . etc.

(b) \*The Law of Moses made feasting a part of the religious life of that wonderful people, the Jews, revealing to us that a feast upon an occasion like this, has a sacred principle to actuate it, in the spirit of praise and thanksgiving and joy for the mercies vouchsafed for another year, etc.—*Note their* different feasts . . . etc.

(c) The happy vision of those in want, seems to shape itself into a realization of the time when we will sit down at the Marriage feast of our Blessed Lord in the world to come . . . etc.

\*See the Book of Esther in Holy Writ.

## Lecture XVII.

Reply to toast.

### "The Ladies."

This is a beautiful subject—stupendous subject—a fascinating subject—my heart is touched indeed with the extreme honor you have bestowed upon me in calling me to respond on behalf of the ladies—

Like other subjects in fine art, it requires time and much patience and meditation to enable one to speak of all the word "lady" implies—

I have devoted a few years to it—

At first I was content to behold from afar, then I became entranced and ventured nearer, and the study has cost me more than you are aware of ; but having begun, I like a true Briton resolved to go to the finish, but I confess I do not as yet behold all the glory of so magnificent a creature—

I said it cost one something to study this creature and it did :

#### I. It cost me sleepless nights—

That misery due to an unanswered letter, that burning of midnight oil to write an appropriate ode . . . etc.

I may have been foolish, but other men have sat under her window twanging a banjo and contracting lung trouble before I did . . . etc.

My patience revealed one fact to me, namely, I learned she liked it—

## II. It has cost me money —

Livery rigs — boat hire — ice cream — parties . . . etc.

I discovered something else, namely, the lady was pleased.

Ask any indulgent father how much it costs for coal, while some admiring swain is studying the lovely depths of his daughter's heart, and he will testify as to the cost of such entrancing research.

## III. It has cost me time —

I have been told that the study was a waste of time, but I did not think so and do not think so yet.

They said she was a complete mystery and like other youths I aspired to the exalted position of being the first to unravel the mystery, but I confess I have not yet been successful ; she is such a marvellous composition of the quaint and pretty, the unexplainable and fascinating, the haughty and tender, the cruel and kind, that I almost give it up.

Women have the power to command the devotion and respect of men, and if ever she forfeit her position then a national calamity will result.

The Ballot box has not so much to do with exaltation of the race as the ladies.

A bad man will not dare to tread upon the sacredness or purity, and measuring himself by her standard, he will have a motive to be good, and do good if not for his own sake still for her's.

The ladies, God Bless them.

## Lecture XVIII.

For Temperance Address.

"Intemperance."

I am a temperance advocate.

But I am sorry that many of my fellow men and as the Irishman said, "fellow women," after the style of Carrie Nation, imagine that intemperance means drinking intoxicating drinks.

The narrow minded hold this view.

They consider that the whole salvation of the race depends upon having nothing to do with intoxicating drinks ; in their eyes the site of a hotel is sufficient to contaminate them until the going down of the Sun.

Excess in anything is intemperance and that definition covers a good deal of ground indeed.

- I. The good book says, "by thy words thou shalt be justified and by thy words thou shalt be condemned," then what about :

(a) Bad language ? The abuse of speech ? Back-biting—talking about your neighbor ? Things like these can be carried to excess and experience proves if indulged in, not only misery and unhappiness is brought upon homes....etc..



Scripture condemns a man even for this, while there are some people who do such, are strong advocates of temperance.

(b) The human passions meant to serve in their place for good, when not ruled are disastrous . . . etc.

(c) Meat, for bodily support by excess leads to gluttony, . . . etc.

(d) An excessive desire for money will lead to fraud, lying, stealing, murder . . . etc.

You may say that liquor demands the most attention !

I agree when I say it is your duty to fight it with all your might, but, equal effort is demanded to battle the other excesses.

The combined influence of other excesses sends more to misery than drink . . . etc.

## II. What should be the action of the day ?

(a) To fight *all*, and not to devote every energy to stamp out one . . . etc.

We are thankful to say in a more or less degree all evils are being assailed.

And moreover, while we are happy to learn that drink is losing its great hold, we are still conscious that many other evils are on the increase.

Evil appears to have its excesses, while excesses in goodness is as rare as the Koh-i-nor Diamonds.

(b) No man goes to excess in charity or in his prayers or in promptness in paying his debts . . . etc.

## Lecture XIX.

Educational.

"Influences that Educate."

I. Customs—

II. Society—

III. Circumstances—

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## Lecture XX.

Social Address.

"Parasites."

I. Define the term—(see Encyclopedia).

(a) The various kinds in plants, insects, human body and animal organism . . . etc.

II. The political parasite—

(a) Who lives on his party for what he can get out of it . . . etc.

III. The religious parasite—

(a) Who clings to his church for personal profit, etc..

IV. The social parasite—

(a) The tramp who lives on the bounty provided by the labour of others . . . etc.

V. The contemptible position each occupies . . . etc.

## Lecture XXI.

Xmas-tide.

### "The Xmas Tree."

I. Draw attention of the young by speaking of some wonderful trees, such as :

- (a) The tree that eats flesh.
- (b) Palm tree that never grows crooked.
- (c) The tree that is evergreen.
- (d) The trees whose heart is used for food.
- (e) The tree that gives milk.
- (f) The tree that furnishes rubber.
- (g) The sugar tree.

All these contribute to man's happiness in some way, but the tree that does the most good, and is the most precious and wonderful, is the tree here to-night, the Xmas tree.

II. It is a good tree, because :

- (a) It bears love on its branches . . . .etc.
- (b) It bears happiness . . . .etc.
- (c) It bears the reward of labor . . . .etc.

III. It is a precious tree, because :

- (a) It teaches of precious promises . . . .etc.
- (b) No lasting happiness without it . . . .etc.
- (c) It is the only tree of its kind . . . .etc.

IV. It is a wonderful tree, because :

- (a) It will never die, nor its influences . . . .etc.
- (b) The first seed was planted in Heaven . . . .etc.
- (c) By the rejecting of its message, men will be lost . . . .etc
- (d) It will grow in any clime . . . .etc.

## Lecture XXII.

### "Xmas Tree."

Memories steal over us at this happy season—as we think of the stockings by the fire-place, the steaming turkey, the jolly faced plum pudding, the jingle of bells, we all grow young again in our fancies and think of the time which has been.

There are remembrances like the Xmas tree that are pleasing, because connected with associations and voices, time nor passage of years cannot stifle, nor beat back.

As the poet has written :

"Turn backward, turn backward, oh time in your flight,  
Let me be young again, just for to-night."

So let us lay aside our cares and join in wishing each other a merry Xmas.

Around this Xmas tree is centred many a dream and the season when the Xmas tree is raised is like no other season, because, in other events those of riper years alone understand, while in this event the interest of the young vies with the interest of the old.

Take Xmas out of the year and what would life be ?

With all the misery winter means for the poor, Xmas alone enables them to face the trials with a cheerful face.

Strange, too, that the multitudes who differ in a thousand things, yet find union about the Xmas tree, therefore one mission of the tree is to promote :

#### I. Unity among men—

(a) This the object of Christ's birth . . . etc.

(b) The reunion of friends . . . etc.

## Lecture XXIII.

### "Historical Struggles."

In reviewing the past we cannot but learn the mighty struggles of men in the realization of our present civilization . . . etc.

Like the many phases of men's experiences the old world of ours has passed through and witnessed scenes most tragic in life, and to trace our present position from the shadows of the past is the object of this lecture.

The first great struggle took place between,

#### I. Man and the natural world about him—

(a) After sin of Adam man left to struggle with thorns and thistles—by the sweat of his brow he was to make the best of the earth beneath his feet . . . etc.

(b) Gaze over the world and behold the result of that contest . . . etc.

#### II. The struggle between Christianity and Heathenism—

(a) The martyrs—prophets of old . . . etc.

(b) The battle with nature was without the man, the battle of religion was to do within the man . . . etc.

(c) The force of that struggle still a living fact . . . etc.

#### III. The struggle between men and money—

(a) Seen in the trusts of to-day . . . etc.

(b) Money is of more value than men in the world's eyes—so it was 3,000 years ago.

(c) The solution of the whole question, the secret of victory in all struggles is found in the man of Galilee who went about doing good, who by his life and death revealed the value of men by what He did for them . . . etc.

